

pairs the vigour of the MABUTS, he
glows radiant and
rapid as the-wide-shining sun.¹

. (IV.)

The deity, *Rishi*, and metre as before.

1. Son of strength, invoker (of the
gods), in like
manner as at the worship of the
gods by MANU thou
didst offer worship with sacrifices,
so now, AGNI, with
willing mind, worship for us the
assenting deities,
regarding them as thy equals.

2. May that AGNI, who, like the
illuminator of the
day, is resplendent and cognisable
(by all), grant us
commendable food; he who is the life
of all, immortal,
who knows all that exists, who is
our guest, waking
amongst men at dawn.

 f Whose great deeds his
worshippers now cele-
brate, who is clothed with light,
radiant as the sun,
empt from decay, the purifier, he
illumes (all things),
and destroys the ancient cities of
the dispersed (evil
beings).²

3. Son of strength, thou art to be
praised: AGNI,
sitting upon the (sacrificial) viands,
has given (to his
worshippers), from their birth,
habitation and food:
giver of strength, bestow strength
upon us : triumph
like a prince, so that thou mayest
abide in our un-
assailed (dwelling).

4. He who whets his (gloom) -
dispersing (radiance),
who eats the (offered) oblation, a
sovereign like VAYU,

¹ *Jtibhur-na* is explained *wu bhdsamana surya iva*.

² *Asnasya chid:* from *as* to pervade,
vydponasilafya, of the
pervader, that is, according to *Sdyana*,
Rdkskasddeh, of the
lldkrhasas, and the like it may possibly be
intended for a
proper name.